GLAD TYDINGS

from HEAVEN;

TO

The Worſt of SINNERS on Earth.

BY

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Late Preacher at *Hallows* Great in LONDON;

LUKE 2 10.

Feare not, for behold I bring you good tidings of great joy which ſhall be to all people.

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To the Christian Reader;

READER,

He nature of man is prone to be inquisitive after newes, especially in these unsettled, distracted times amongst us, it is a great part of the imploiment of people and takes up much of their time, as if London, *were* Athens, *and the people thereof* Athenians, (who spent their time in nothing else: but either to tell, or to heare some newes.) *And yet the news wee heare is sometimes* bad, *sometimes* uncertain, *and many times* false. *Divert thy thoughts awhile from earthly things, and in this ensuing Treatise thou shalt heare, what newes from heaven in the Gospel. The Law indeed brings us tidings: but it is like the message of* Ehud, *to* Eglon, *it brings a dagger with it that stabs mortally: but the tidings of the Gospel is like that message of the* young Prophet *to* Jehu, *to make him a King.* Act. 17. 21. Judg. 3. 21. 2. King. 9. 6

There is nothing truly terrible, but the Gospel brings tidings of our freedome from it, (if we be believers) nor nothing truly amiable, but it tells us of our interest in it. How welcome to a poore captive is newes of deliverance from slaverie? The Gospel brings us tidings of our deliverance from sin, Satan, death, hell, *from* wrath, *and* damnation, *it tells us of* riches, *and* glory, *and* Kingdomes, *and* Crownes, *and whatsoever may satisfie the capacious soule of man.*

God hath appointed different conditions for men, and Angels, the Angels that stood they are so confirmed that they

they cannot fall; the Angels that fell they are determined under eternall wrath that they cannot rise, but God from everlasting in his love, and mercy had appointed that fallen man should have a way of recovery, as a board after shipwracke, whereby he might come safe to the shore. And God in time was pleased to come out of his hidden eternity, and to discover this love of his to the world, and hath sent his Son to purchase it, and his Spirit to apply it, and his servants to tell (not this, or that perticuler man) but all Nations, *that* whosoever believeth in Jesus Christ shall have everlasting life: *this blessed tidings is brought by the Gospel.*

Mat 28.19 Luk.2.10 Joh. 3. 16.

And let none say this newes is to good to be true, for God who is truth it selfe (as it were on purpose) to anticipate the infidility of man, hath said it, and sworne *it, and* sealed *it with the blood of his deare Son,* that we might have strong consolation; *and hath made this fabrick of the world to be as a stage to act the redemption of his people on, which being finished, it shall be no more.*

Heb. 6. 8.

It should stir us up to love, and blesse the Father, and his Son Jesus Christ, and the holy Spirit; and to imbrace the Messengers that bring those glad tidings, to account their very feet beautifull, *the meanest part of the body, and upon the mountaines, the barren places of the earth. And I doubt not but many poore soules can from experience blesse God for the worthy Authour in those barren mountaines, where he converseth, and else where, and say of him as* David *of* Ahimaaz, he is a good man, and bringeth good tidings. *Though others being hardened spit at such lights, and labour to extinguish, who God in just judgment will cause to stumble, and fall, and lie downe in eternall darknesse. But I shall detaine thee no longer from the the work; but commend it, and thee to Gods blessing, and rest.*

Isa. 52. 7.

2 Sam 18. 27.

Thine in the Gospel of Christ.

GOOD NEWES
To the Worſt of SINNERS.

MARKE 16. 15.

And hee ſaid unto them, goe yee into all the world, and preach the Goſpel to every creature.

You may eaſily underſtand who ſpake theſe words, and to whom they were ſpoken. In theſe words, our Lord Jeſus Chriſt after his reſurrection, when he had all power in Heaven, and Earth given to him, he ſends forth his Apoſtles to Preach, and he bids them *Goe into all the world, and preach the Goſpel to every creature.* This was their Commiſſion they were to have now, to go preach the Goſpel; Indeed they had a Commiſſion before, but it was only to the *Jewes*; and it was a little, but by ſpirts: but now Chriſt was riſen from the dead, and had received all power in Heaven and Earth, he ſends them for good and all (as it were) he gives them a full and compleate Commiſſion, *Goe yee into all the world*,

and preach the Goſpel to every creature.

The words opened. Before I come to the Leſſon that I mean to inſiſt upon, there are two things here in the words that muſt be opened, that you may ſee the foundation, or ground of this Leſſon; And that is,

Goſpel what meant by it. Firſt, what is meant by *Goſpel?* *Goe, and preach the Goſpel.*

Then, what is meant by creature? *Goe preach the Goſpel to every creature.*

For the firſt, what is meant by Goſpel? I will not ſtand upon the ſeverall acceptations of it, onely you may underſtand that both in the Scripture language, and alſo among the Heathen, *Goſpel* hath been taken for *Glad tidings*, *good newes* in generall; any *Good newes*, or *Glad tidings* have been called *Goſpel*; So the *Greek* word ſignifies, ſo ſome conceive the *Engliſh* word *Godſpel*, being old *Engliſh*, ſignifies *Goſpel*, that is, *good ſpeech*, good *newes*, good *hearing*, good *tidings*: but in a peculiar ſenſe in Scripture it is taken for that *Good tidings* of *grace*, and *ſalvation* by Jeſus Chriſt. And ſo in this ſenſe we read of it in the old Teſtament, and in the new. In the old Teſtament, you ſhall read in *Heb.* 4.3. that our Fathers they had the *Goſpel* as well as we: but (Beloved) you are to take notice, that though our Fathers had the *Goſpel*, that is, the glad tidings of life and ſalvation by Jeſus Chriſt, from *Adam*, from the beginning of the world, yet they had it but dimly, and darkly; and they had it mixed with a great deale of *Law*, a great deale of bad tidings (as I may ſpeak) they had a little *good* newes with a great deale of *bad*. So *Adam* had a little good tidings *The ſeed of the woman ſhall bruiſe the Serpents head*; and there was bad tidings alſo, there was the curſe upon the Serpent, and upon

the

the woman,& the man;the woman ſhould bring forth in paine,the man muſt eat his bread in the ſweat of his browes; And ſo in all the old Teſtament, there was a little *Goſpel* in the Prophecies, and *Goſpel* in the ſacrifices, and *Goſpel* in the viſions, but abundance of *law* mingled with this *Goſpel*; the one ſpake *ſad tidings*, as well as the other did *good*; for you know the Law ſpake *curſes* and *damnation* to thoſe that in every point did not obſerve it: But in the new Teſtament, eſpecially after the reſurrection of Jeſus Chriſt, when he went up to Heaven, we read that there was perfect *Goſpel*, or only *good* newes, and *glad* tidings, for the *bad* newes was now all gone. And ſo it is to be underſtood here, *Goe preach the Goſpel*. As if he ſhould ſay, I doe not (my diſciples) bid you goe and give them now *good* newes, and then *bad*, to give them a *little* of the *Law*, and a *line* of *Goſpel*: but goe preach the *Goſpel* emphatically, that is, meerly, purely *Goſpel*; for now Chriſt is riſen from the dead, and now the Goſpel in the purity, and ſimplicity is erected, *Goe preach the Goſpel.*

[*To every creature*] What ſhould be the meaning of that? We know that in the Scripture language, *creature* moſt uſually ſignifies not men but *beaſts*, & things *without life*, as in *Rom.* 8. you have it twice, or thrice *The creature groaneth*; the beaſts, and the woods, and every thing that God hath made, as being a name ſomewhat too low for men in the ordinary Scripture expreſſion. Yet ſo as it comprehends men: for men alſo are ſometimes called *creatures*. Now, what ſhould the meaning of this be, that now the Goſpel being to be purely, and fully, and compleatly ſet up, whether the Lord Jeſus would have them preach, and make

Creature what meant by it

known glad tidings to *all creatures*, that is, that even the bruit *beasts*, and these creatures without *life*, that they should have glad tidings, and good newes from the death and resurrection of the Lord Jesus Christ. I will not averr that it is so, that that is the meaning of it: but surely (beloved) there is *no* creature under heaven, but hath a great deale of *glad tidings*, and *good newes* from the death and resurrection of Jesus Christ: for we read *Rom.* 8. that the *creature groanes*, and the *creature expects deliverance*, and redemption. All these creatures by sinne are brought into slavery, and certainly they shall partake of the *libertie of the Sonnes of God*: there is a redemption for them out of slavery, as well as for men by the redemption of the Lord Jesus Christ: But what that shall be, or in what sort I cannot determine. Now whether you will understand it so, that our Lord Christ meant not men and women only, but that by *creature*, the poore *creatures* that are *without life*, and *bruit beasts*, and all might understand the precious worth of this Gospel.

Gentiles called creatures.

Or take it more restrained as generally the godly doe, that by creature here is meant the *Gentiles*, in opposition to the *Jewes*, for they knew that they were to preach the *Gospel* to the *Jewes*, which they also did before the resurrection: but now saith Christ, *Goe preach the Gospel to every creature.* That is, now I will have no distinction of persons, I doe not now say, *take heed of the way of the Samaritans*: but goe which way you will, goe to the *Gentiles*, to *Sinners*, to any men, or women that you can call *creatures*, *Scithians*, *Barbarian*, *bond or free*, goe and preach the Gospel to them, bring them glad tidings, and newes, that Jesus Christ hath brought *life*, & *grace*, & *salvation* freely for them.

That

That this is the meaning, compare it with *Mat.* 28. 19. *Goe therefore, teach all nations baptizing them in the name of the father, and of the Son, and of the holy Ghost.* Here it is, goe preach to *every creature*, there it is goe teach *all nations*, I will have no partition, or distinction between them saith Christ. I gave you leave, and often bid you teach the *Jewes* before: but now goe teach the *Gentiles*; for the world was then divided into those two parts, *Jewes*, and *Gentiles*, goe teach the *Gentiles*, goe teach every creature.

But some may say; Why doth not our Lord then say, goe teach the *Gentiles* as well as the *Jew?* Why doth he call them *creatures?* Quest.

I answer, it is not an ordinary expression to call men creatures in the Scripture: But the reason (as I conceive) is this, because the *Gentiles* were great sinners and the greatest of sinners. And that you shall see clearly in divers places, as in *Mat.* 5. where Christ forbids us to take care for to morrow, *what we shall eat, and what we shall drink*; why? for (saith he) *after these things the Gentiles seek*; that is, the worst of sinners, and we must not be like them. So in *Ephs.* 4. the Apostl would not have them *darkned in their understandings, and walk as other Gentiles walk, in the vanity of their mindes.* So in 1 *Pet.* 3. It is an ordinary expression in Scripture, where great sinners are spoken of, either they are called *Gentiles*, or else compared to *Gentiles*, *Col.* 2. *Are wee not Jews, and not sinners of the Gentiles?* that is, the *Gentiles* were the greatest sinners that were; now they being the greatest sinners, the Lord calls them creatures, and not men: because it is an ordinary expression in Scripture to call *wicked* people *beasts* rather than *men*, *Isaiah* 11. they are called *Beares*, and Answ. Gentiles the worst of sinners.

VVolves, and *Tigers*, and *Foxes*, and *Doggs*, and *Bulls*, *&c.* So in *Hoſ.* 1. compared with 1 *Pet.* 3. *You that were not a people* ſaith Peter, *hath God made his people.* They were not a people; God will not ordinarily vouchſafe wicked men and women the name of people: but they *were not a people.* VVhat were they then? They were *Dogs* for *filthineſſe*, *Foxes* for *cunning*, *Tigers* for *cruelty*, and *Beares*, and ſuch kind of creatures. Therefore the *Jews* were called the people of the Lord, not onely to diſtinguiſh them from others: but they were called the people of God, as we ſee in *Exodus*, it was a priviledge to be accounted a *people* firſt, and then the *people of the Lord.* Therefore the Lord Jeſus becauſe hee would not have his Diſciples make any exception, hee calls them creatures; as if he ſhould ſay my Diſciples, though they be ſo ſinful that according to the ordinary Scripture language you cannot call them *men*, and *women*, or *people*, yet they are *creatures*, and *goe preach the Goſpel to every creature*, go to the *Gentiles*, the greateſt ſinners in the world, whom I will not vonchſafe to call a people, yet they are creatures, goe preach the Goſpel to them. So that now I am come to the leſſon which we are to obſerve, and that is this;

Doct. The Miniſtery of the Goſpel containes nothing but good newes to the worſt of ſinners.

That the Miniſterie of the Goſpel (eſpecially after the reſurrection of Jeſus Chriſt) *Containes nothing but glad tidings, and good newes even to the worſt of ſinners.*

Creatures that were ſo bad that they could not be called men and women, yet ſaith Chriſt, goe preach the *Goſpel*, *pure Goſpel*, *glad tidings* to them. I ſay the Miniſtery of the Goſpel if it be rightly diſpenſed doth not containe a tittle in it but perfect good newes, and glad tidings to the heart of the worſt of ſinners. For this is the

the proper difference between the *Law* and the *Goſpel*. The Law ſpeaks good newes but only to the *righteous*, *if thou doe well thou ſhalt be rewarded*; if thou *fulfill the Law* thou ſhalt have *life*; the Law ſpeakes well to a man *quatinus* as a *righteous* man: but the Goſpel quite contrary, the proper object of all the good that the Goſpel brings, it is to a man *quatinus* as a ſinner, not as a *regenerate* man, and a *righteous* man, and a *humble* man, but as a *ſinner*. And here is the excellency of the Goſpel, the more ſinfull any man is, the more *ſutable* this Goſpel is to him, the *more ſin abounds, grace abounds much more*; therefore you ſhall read *Rom.* 4. they that had the benefit of the Goſpel they are called *ungodly, he that juſtifieth the ungodly*. They are called *aliens Epheſ.* 2. they are called *ſtrangers* and *enemies*, and men *without ſtrength*, *Rom.* 5. they are called the *chiefe of ſinners*, 1 *Tim.* 1. 9. So to enemies, aliens, ſtrangers, loſt people, unrighteous, ungodly, and the like; the Goſpel brings perfect good newes, and glad tidings of life, and grace, and ſalvation by Jeſus Chriſt.

Difference between the Law and the Goſpel

Now this in ſome meaſure you know, but this that I tell you I feare you doe not know, that the Miniſtery of the Goſpel it is only good newes, there is not one word of bad newes, not one line, not one ſillable, or tittle, but only glad tidings, ſweet, and good newes to the heart of the worſt of ſinners. Therefore to ſhew you this truth a little more fully; Before our Lord Chriſt went to Heaven there was ſome Goſpel, but there was much Law; and as our Lord Chriſt was a Miniſter of the Goſpel, ſo he was of the *circumciſion*, as the Apoſtle calls him, I mean before his reſurrection; yet it is ſaid in *Luk.* 4. *he took the booke of* Iſaiah (and

Nothing but good newes now in the Goſpel.

(and ſome think this was the firſt Sermon that ever he made) and he read this place and opened it to the people. *The Spirit of the Lord is upon me, becauſe hee hath anointed me to preach the Goſpel to the poore; he hath ſent me to heale the broken hearted, to preach deliverance to the Captives, to recover ſight to the blinde, to ſet at liberty them that are bruiſed; to preach the acceptable yeare of the Lord*, &c. Beloved, there is nothing in all this but only good newes, glad tidings; as that the *poore* ſhould have ſalvation by Chriſt, that the *broken hearted* ſhould be *healed*, that the *Captives* ſhould be *delivered*, that the *blinde* ſhould *receive their ſight*, and that them that are *bruiſed* ſhould be *ſet at liberty*, and them that are *ſlaves* ſhould have the *yeare of Jubilee*, the *acceptable yeare of the Lord*; there is not a tittle in all this but only good newes, and glad tidings.

Heb. 12. 18. 19. &c. opened.

Take another place, and that is *Heb.* 12. 18. there you ſhall have the difference between the *old Teſtament* and the *new*, or between the *Law* and the *Goſpel* (if I may ſo ſpeak) the Law; that is, the adminiſtration of the Goſpel in the time of the Law, where there was a *little good newes*, but mingled with a *world* of *bad*, and terrible newes. *Yee are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſſe, and darkneſſe, and tempeſt, and the ſound of a Trumpet, and the voyce of words, which they that heard entreated that the word ſhould not be ſpoken to them any more. For they could not endure that which was commanded: And if ſo much as a beaſt touch the mountaine it ſhall be ſtoned or thruſt through with a dart.* Here is nothing but what is *terrible*, and *ſad* newes: as a mountaine that was ſo terrible that it might not be touched; when God did give his Law upon mount *Horeb*, or mount *Sinai*; and that

that mountaine all burning with fire; If we see a house burning with fire it is terrible: but to see a *mountaine* all over burning with fire, and with blackness, and darkness, and tempest too! A fire though it be terrible yet there is somewhat comfortable, because there is light: but that fire was full of blackness and darkness, and darkness is a sad thing. And there was *tempest*, and *lightning*, and *thunder*, and a *voyce of words*, a voyce of terrible words, that bid them doe such and such things that they had no power to doe, and yet they must doe them, or be damned. It was terrible, in so much that *Moses* himself, that used to *see God, face to face*, said, *I quake exceedingly*: and if a beast touch the hill he must be stoned to death, or thrust through with a dart. Here was nothing but terrible objects in the administration of the *old* Testament, in the giving of the Law upon mount *Sinai*: But come to the new Testament, of the Gospel as it is set up since Christ went to the holy of holies, after his resurrection. *You are come now to mount Sion*, and that was a pleasant place, if you take it according to the letter it was the pleasantest place about *Jerusalem*. *And you are come to the City of the living God, to the heavenly Jerusalem.* And, what a beautifull thing that is, you may read in *Revel.* 20. and 21. a City with 12 gates, and every gate a whole pearle. *And to innumerable companies of Angels.* Whether that be meant, that now, in the times of the Gospel, God sends out *Angels* to *minister* to the *Saints* more *frequently*, or *diligently* than formerly; or as most men understand it, *Ye are now come to a myrd of Angels*, or to an innumerable company of Angels, that is, ye are come to an estate by Christ in the Gospel, wherein you are at least equall with Angels. And

you are come to the *generall aſſembly, and Church of the firſt borne*; as if he ſhould ſay, you are come to a Church where all are *Patriarches*, for the *Patriarches* were the firſt borne heretofore; *Abraham*, and *Iſaac*, and *Jacob*, and they were honourable men. Every Saint in the time of the Goſpel is in as *honourable*, and *glorious* a condition as any *Patriarch*; you are not come to a Church of *ordinary* Saints, but to the Church of the *firſt borne*, *whoſe names are written in heaven*. And *you are come to the judge of all*. You will ſay that is a terrible thing; No, it is a bleſſed thing to ſee God in the light of the Goſpel to be a judge: Therefore in 2 *Theſ.* 1. and divers other places, he comforts the Saints in their perſecutions, and ſufferings with this, that God will come to judgement, God is the Judge of all, it is a comfortable thing. And then you are come to the *ſpirits of juſt men made perfect*, to ſuch an aſſembly of Saints, and Church of the firſt borne where the ſpirits of men are made perfect, that is beyond my expreſſion, and conception; there is a perfection of the Saints in their *love*, and in their *graces* incomparably to that it was before. *And yee are come to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling*; You are come to ſuch an eſtate, and to ſuch a Teſtament where Chriſt is the *Interceſſor*, and his *blood ſpeaks* not as the blood of *Abel*, it doth not cry for vengance, but alway for *grace*, and *mercy* from his father to you. You ſee in the adminiſtration of the *New Teſtament*, or of the *Goſpel*, there is not *one ſillable*, or *tittle*, but what is *amiable*, and *ſweet*, and *comfortable* even to the *worſt* of *ſinners*. And therefore the Spouſe in the *Canticles*, ſpeaking of Chriſt (as I ſuppoſe) ſhe commends Jeſus Chriſt from the crowne of the head to the ſole

of

of the foot as *all beautifull*, and *amiable*, and then ſhe ſummes up all, *Thou art all faire my love, there is no ſpot in thee.* Jeſus Chriſt in the new Teſtament, or Miniſtery of the Goſpel is *all faire, altogether amiable* even to the worſt of ſinners, there is *no ſpot* in him. So you have the Leſſon breifly.

Every particular in the Goſpel glad tidings.

Now that which with the help of God I will further doe, is to give you a weiw of the ſumme of the whole Goſpel in particular, that ſo you may look upon every peice of it, and you ſhall ſee that there is not a jot from the beginning to the end, but it brings *glad tidings to the worſt of ſinners.*

The Goſpel ſhewes mans wretched condition

Firſt of all you may take notice that the Goſpel doth *hold forth* to ſinners their *loſt wretched condition* they are in; In the Goſpel poore ſinners come to learne what a *damnable wretched* condition they are in whereas men *without* it think they are well, they doe no body *hurt*, they *give* to the *poore*, and *lend*, and the like, and yet they are going the *broad way* to deſtruction. Now we ſee not only by Scripture but by experience the *Goſpel* tells them they are *dead in ſin*, that they are *children of wrath*, that they are *under the curſe of God* going the broad way to hell.

But you will ſay, is that good newes for a man to heare the Preacher ſay he is in a damned condition, and a *child of wrath*, &c.

Beloved, it is ſweet and good newes; if the Preacher ſhould make thee a *damned* creature, or *dead* in ſin it were bad newes: but when the Goſpel brings thee a light to ſee that thou art ſo, whereas otherwiſe thou in thy blindneſſe wouldeſt goe downe to hell in it, it is bleſſed, and good newes; it is better to ſee it here than for ever in *hell* where there is no remidie. And

there is no man, or woman in this place that belongs to God, but they can bleſſe God, and his Son Jeſus Chriſt that by the Goſpel the Lord hath *diſcovered* to them their *wretched* condition that they were naturally in. That is one thing.

2. The wrong wayes and meanes that men uſe for ſalvation.

A ſecond inſtance is this, that the Goſpel holds forth to ſinners, all the *wrong wayes* that they goe, and all the *wrong meanes* that they uſe to ſave their ſoules; this is by the light of the Goſpel. Man naturally is either *dead* in ſin, or *aſleep*; or if he be a little *awaked*, he takes a thouſand wayes to goe to *heaven*, and none of them Gods way, none of them the right way. Every *carnall* man ſometime or other, hath ſome *deſigne* in his head to ſave his ſoule: *one* man thinks to doe it by his *equity*, and *juſtice* in his dealing, and trading; another by his *hoſpitality*, and *charity* to the *poore*; another by hearing of *Sermons*, and performing of *duties*, as in the time of Poperie how many yeares did they ſpend, & ſpent their ſtrength and time, and their money, and when all came to all, all was loſt; all their ways were the wrong way to Heaven. Now, the light of the Goſpel diſcovers all theſe *falſe* wayes, and ſhewes that you will come *ſhort of the glory of God*, and the *ſalvation* of your ſoules; and will convince you that *There is no Name under heaven by which you can be ſaved, but only the Name of the Lord Jeſus Chriſt*. Conſider, is not this good newes that God ſhould come firſt by the Miniſtery of the Goſpel, and ſhew thee thy *wretched condition*; and then when thou haſt ſpent thy time, and ſtrength in falſe wayes to be *reconciled* to God, and to *ſave* thy *ſoule*, the Goſpel comes and diſcovers all theſe that thou maieſt go ſeek the true way?

Thirdly,

Thridly, the Goſpel holds forth to poore ſinners that there is a *love*, an *eternall love*, an *infinite love* in Gods breaſt to poore ſinners before ever the world was made. You know in reaſon a man would think that God ſhould *hate* ſuch a one as I am, God foreſaw what a creature I would be when I was borne, and how I have lived; and reaſon would think that *love* ſhould proceed from ſomething *amiable* in the object that ſhould produce love, ſome *beautie*, or *bountie*, as wee ſay: but God ſees me to be wicked, and ſinfull; and therefore reaſon would think God muſt damne me world without end. Now the Goſpel comes to ſuch a ſinner, and tells him the caſe is otherwiſe, it is not ſo, poore ſinfull man or woman, and though God hate ſin above all things in heaven, or hell, yet God loved thee knowing what thou wouldeſt be; God knows the reaſon of it, we doe not; it is as it is ſaid in *Deutrenomie*, *I loved thee, becauſe I loved thee.* God hath an infinite, ſpeciall love to thy poore ſoule, yet hates thy ſin; from before the world was made, and the *Mountaines were brought forth*; *So God loved the world, that he gave his Son* &c. There was a love in God, out of which he gave his Son Jeſus Chriſt to die for us. This the Goſpel, and the Spirit of God in it, reveales to the poore ſoule, that when I was an enemie to God, hee was my friend; when I *hated* him, he *loved* me; nay before I was, God had thoughts of an infinite, eternall love to me

3. It holds forth Gods love to ſinners.

Then fourthly, the Goſpel holds forth to a ſinner, that as God had an infinite love towards him, ſo it was not a *cold* love that ended in nothing: but out of this love God would ſend his Son Jeſus Chriſt into the world to ſave ſinners; This is one maine principle of

4. Gods love fruitful.

the Gospel, that the Father out of his love sent his own Son, that was the Image of his person, the Son of his love, and delight into this world, to lay downe his life, and to die for sinners. Were it not for the Ministery of the Gospel we could never know this: how could we know but by the Gospel that the Lord Jesus Christ did come to die to save sinners? *So God loved the world, that he gave his only begotten son, that he that believes in him should not perish, but have everlasting life.*

5. Christ came to work redemption.

Fiftly, breifly (for I doe but give you a few touches of instances,) it holds out to us that as the Father out of his love sent his Son; so that Jesus Christ actually, and really is come into the world, and took our nature upon him *soule* and *body*, and the infirmities of both, and sanctified our nature that he took, and in that nature became our *Surety*, a *Publick* person for us; our Advocate, a second *Adam*. That he was conceived, and born of the Virgen; and that he lived here, and so did the will of God, and fulfilled his Law; and conversed many yeares among men, and that therein while he did so, he gave us many blessed experiments of his love, and mercy to poore sinners, in healing the sick, in giving sight to the blinde, in raising the dead. And while he conversed among men, he taught, and discovered in a great measure the mysteryes of his Fathers counsells to us, that else we could never have known, and gave us a holy patterne, and example of life, in humility, and patience, and delligence, and prayer, and thankfulnesse. All these things are good newes, and glad tidings to poore sinners, every part of them.

Then the Gospel tells us, that this Lord Jesus Christ after

after he had walked among men for many yeares together, that then as a Publicke person, and second *Adam*, and our Surety, he did lay downe his life, and *die* for our sins. 6. Christ died for us

But you will say, Where is the good newes from that? Hence it is that poore sinners are reconciled to God, they are made friends with God. Hence it is that poore sinners are redeemed from all their enemies, *sin*, and *death*, and *wrath*, and *curse*, and *hell*; all these by the death of the Lord Jesus are removed.

Then the Gospel tells you that Jesus Christ, as hee died for our sins, so *he rose againe for our justification*, he rose againe from the dead the third day, whereby poor sinners are assured that they are justified and freed from all their sins, and whereby they shall rise to *grace* here, and their soules and bodies shall rise to glory hereafter with Christ, and whereby they shall rise out of all afflictions also in due time; For the resurrection of Christ is the ground of our resurrection out of afflictions in this world; and every tittle of this is glad tidings, and good newes to poore sinners. 7. He roase from death

Then the Gospel tells you that after his resurrection he conversed with his *Disciples*, and not with the *world*, and that he met with his *Disciples* from one mountaine to another, from one Towne to another, for a few dayes after, and there he made many precious Prayers to his Father for them, *and for all that should believe in him*; and there he gave them instructions, and directions how they should order the Churches of God, and Preach the Gospel to the end of the world. 8. Conversed with his disciples

And

9. Ascended into heaven.

And then you know the Gospel tells us that he went up into *heaven*, and from heaven, as soone as he came there, he sent his holy Spirit to us to unite us to Christ, to be our Intelligencer, to make known the heart of Christ to us, *to lead us into all truth*, to comfort us in all distresses, and to make intercession in us till we come to heaven, where he is.

10. Intercedes for us.

And the Gospel tells us this good newes that when he went to heaven he made way for poore sinners to come there, and that there he intercedes for us, and there succours us, and pities us when we are in the flesh as he was once.

11. shall come to judgement.

Then the Gospel tells us that in due time he will come againe from heaven as he went, and bring a Crowne with him, and actually subdue all his peoples enemies, and give them the same glory that he hath, and they shall be one with God for ever as he is; he will come and take poore sinners to himselfe, that they shall be *where* he is, and *as* he is, world without end.

12. Gods Covenant.

The Gospel tells you moreover that all this love, and grace, and mercy, and salvation by Jesus Christ, here, and in Heaven, it is all made sure to us by an *everlasting Covenant*, *sure & perfect* in every point, as *David* saith. And this *Covenant* is sealed with the blood of the Testator, the Lord Jesus, that it might be sure: and he hath also sent *Pastors*, and *Teachers* to make known this Gospel; and he hath given the seale of the Lords Supper, and Baptisme to confirme this Gospel. Put all together, and from the first to the last, you shall not finde in the *Ministery* of the *Gospel* (if it be truely, and soundly opened) any sillable but what is wholesome, and comfortable, and sweet and glad tidings to the worst sinners.

Only

Only, to cleare it more fully to you, there are some objections that you may make: (for Beloved it were a happy thing if we did fully understand this Lesson, and fully believe it) therefore that it may sink into your hearts, I will tell you all that I know can be said against it.

One objection is, you will say, the Ministery of the Gospel is not so very good, because we poore sinners doe not heare any thing in it for the body; we doe not heare any thing in it of *honour*, and *wealth*; we see people as poor after they receive Christ as ever they were, and it may be poorer; and if God did mingle in the Gospel earthly things with heavenly, than it were good newes, worth the hearing. *Object.* Concerning outward things.

Beloved, concerning that I answer but in two words. *Answ.*

All the happinesse of this world consists either in *honour*, or *wealth*. As for *honour*, if you believe in God, if you receive Jesus Christ, the Gospel brings you tidings, that whereas now you are poore people that no body cares for, you shall be *Kings*, and *Queens*, as Christ is a *King*, so you shall be *Kings*, and his daughters shall be *Queenes*. Nay you shall be *Princes in all Lands*. You know earthly Kings are but Princes in their severall Kingdomes, as the King of *Spaine*, and the King of *England*, &c. But the Saints, for *honour* are *Princes in all Lands*. *They shall binde Kings in Chaines, and Nobles in fetters of Iron; such honour have all his Saints*. You must look on it (beloved) with a spirituall eye. And if there be any reallitie in that they call honour, this is not a notion, but there is more reallitie in *spirituall honour* than in *Carnall*. Take carnall men that call you *honourable*, and *worshipfull*, and the like, you know all these are but words, and a *Psalme* 45. *Psal.* 149. Spirituall honour reall.

puffe of winde, when they are preſent: but they are *hatefull*, and *hate* one another when they are gone, as the Apoſtle ſaith. But if a man receive Chriſt in the Miniſtery of the Goſpel, there is true *honour*; that is, ſuch a man will be reſpected in the hearts of others; not only in the *eyes* of God, and godly men, but in the *hearts* of the *wicked*: for in their hearts they will ſay, ſuch a man is an honourable man, ſuch a woman is an honourable woman, they will not do any thing againſt their conſciences, and diſobey Chriſt, they had rather die. Beloved there is more realitie in this honour; you ſhall be Princes, and Kings, and Queenes.

Angels waite on the Saints

And then you ſhall have *innumerable companies of Angels*, you ſhall be in as glorious a condition as they, and ſomewhat better, you ſhall have them to waite on you. You conſider not this, becauſe you ſettle not your ſelves to ſearch ſpirituall privilledges: you ſhall have an innumerable company of *Angels* to waite on you; that is better than to be *Lords*, and *Earles*, that have an innumerable company of *Swearers*, and *drunkards*, and *whoremongers* for their ſerving men, that it were a great deale more eaſe if they could ſpare them, to be without them: but you ſhall have a company of *Saints*, and *Angels* to waite on you.

Saints right to outward things.

And though the Goſpel tell you not of *outward riches*, for Chriſt himſelfe, ſaith, *The foxes have holes, and the foules of the aire have neſts: but the Son of Man hath not whereon to lay his head.* Yet the Goſpel tells you that you have ſo much title to worldly things, that *Godlineſſe hath the promiſe of this life, and of that which is to come.* And that *God will be a Sun, and a ſhield to thoſe that feare him*, and *he will withhold from them nothing that is good.* Is not that tidings enough of richesand wealth,

when

when God will withhold nothing that is good? God will give food, and raiment, they have it by promiſe; wicked men have it by providence, as the *dogges*, and *fowles*, have it. Therefore, for all that objection this truth runs cleare.

But ſecondly, another will ſay, the Goſpel indeed brings tidings of Chriſt, and *ſalvation*, but it brings tidings alſo of *afflictions*, and *perſecutions:* the Goſpel ſaith, *whoſoever will live godly in Chriſt Jeſus ſhall ſuffer perſecution*. And Chriſt ſaith, *I come not to bring peace, but a ſword; I come to ſet the father againſt the ſonne, and the ſon againſt the father & the mother againſt the daughter, and the daughter againſt her mother*. And ſaith the carnall heart I like not this newes, I love to be at peace with God, and all the world (as their phraſe is.)

Object. The Goſpel brings perſecutions.

Concerning that, though it be true that the *Goſpel* brings *afflictions*, yet it is true the Goſpel tells you that theſe ſufferings of yours. In the firſt place they are *priviledges*, the *Goſpel* tells you it is a peice of your happineſſe to have them, 1 *Cor.* 3. *whether it be Paul, or Apollo, or Cephas, or life, or death. Death*, what is *death?* Afflictions are called *death*, *In death oft*, that is, *afflictions*; they are but little *deathes*, and one great death ends all; the greateſt death is a priviledge, your *afflictions*, and *povertie*, and *reproaches*, will be a *priviledge*. How is that? You have it in *Ro.* 8. *They all work for good to them that love God*. For your good here, and your glory hereafter; for ſaith the Apoſtle 2 *Cor.* 4. *Theſe light afflictions that are but for a moment, they work for us, an exceeding, exceeding weight of glory*. The Engliſh word cannot expreſſe it; compare it with *Rom.* 8. *The afflictions that wee ſuffer, are not worthy to be compared with the glory which ſhall be revealed. The Spirit of glory riſeth*

Anſ. 1. they are priviledges.

on you. The Lord doth you good by it for the preſent, and it *works* for a *Crowne of glory hereafter*; For this is a true ſaying, *if we ſuffer with Chriſt, we ſhall reigne with him.* Therefore though the Goſpel bring ſufferings with it, yet take them as the *Goſpel* expreſſeth them, they are *ſweet*, and *good tidings*; they are priviledges to you, and will turne for your good here, and your glory hereafter.

2. They are moderated.

The *Goſpel* moreover tells you for your fuller ſatisfaction that the Lord will *lay no more upon you than you are able to beare.* And he will be in the *affliction* with you, in the *fire*, and in the *water*; the Lord Jeſus will be with you there, and in due time he will make you a way to get out. Beloved, put all together that the Goſpel ſpeakes of *afflictions*, and *ſufferings*, conſtrue them together, & you ſhall ſee that there is nothing in all that, but *glad tidings*, and *good newes.*

Obj. The Goſpel requires men to forſake ſin.

I but ſaith another, the *Goſpel*, (if it be *Goſpel* that we uſe to heare from our Miniſters) it is not good newes, for our Miniſters preach againſt *Drunkards*, and *Swearers*, and *whoremongers*; and when I *ſweare* the Miniſter ſaith I ſhall never goe to *Heaven*; And he ſaith the *Goſpel* will have a man *forſake* his *ſins*, and *repent*, and the like, this is not good newes: it is good newes that God will ſave me, but it is not good newes that I muſt *leave* my *ſins*, and all my wayes of pleaſure that I am in. It is *good newes* that the *Goſpel* will have me *ſaved* but it is not *good newes* that the *Goſpel* will have me a *Puritan*, and be *purified*, and purged from my ſins.

Anſw.

Concerning that, it is very true that though the *Goſpel* ſpeak not properly againſt *drunkards*, and *whoremongers*, and *Swearers*; yet the *Goſpel* ſaith that *drunkards* muſt leave their *drunkenneſſe*, and *Swearers*, muſt

leave

leave their *ſwearing*; and the Goſpel calls *every* man to *repentance*, from *every* ſin, yet not withſtanding that it is no bad newes.

1. Leaving of ſin profitable.

Firſt, take Chriſts Argument *Mat.* 5. *Doth thy right eye offend thee? pul it out and caſt it from thee; doth thy right hand offend thee? cut it off, and caſt it from thee.* That is as ſome interpret it, there are ſome ſins that are as *pleaſant* as the *right eye*, & as *profitable* as the *right hand*, and thou wer't better to cut them off: why ſo? *It is better to goe to heaven with one eye, than with two eyes to go to hell*; and *it is better to goe to heaven with one hand, than with two to goe to hell.* Is it not good tidings when a man is taught to make a good bargaine? is't not good tidings when the Goſpel tells a man he muſt throw away his ſinnes, and it is better to croſſe himſelf a little in his luſts and goe to heaven, than to goe luſts, and ſoul, and body, and all to hell? Is it not good newes, when a mans *houſe* is on fire, if one come and ſhew him how to ſave a peice? It is better than to have all burned. Now the *Goſpel* teacheth you to leave ſin, and it is good newes, Why? I will tel you, becauſe when the Goſpel bids thee *leave ſin*, it puts in thee a *new nature* that is contrarie to ſin, to hate it more than *hell*, and the *Devill* himſelf, and then if God bid thee leave thy *ſins*, it is the beſt newes in the world; as for inſtance, there are many men, and weomen I believe here, that if the Lord ſhould ſay to them, as he did to *Solomon*, I will give thee *whatſoever* thou wouldeſt have in *heaven*, or *earth*, there are ſome in this place that would ſay, O Lord I would *leave* my *pride*, I would have a humble *heart*, and a *heart* that ſhould not *love* worldly things, and a *heart* that ſhould not be *froward*, and *waſpiſh*. If the Goſpel ſhould leave the heart as the Law did, and

The Goſpel teacheth to hate ſinne.

bid you throw away your ſinnes, and give no ſtrength to doe it, it were bad newes: but if the *Goſpel* give you a *new nature*, to *hate* ſin, and when it bids you leave, it gives you power to take it away; it is *ſweet*, and *pleaſant* newes.

Object. The Goſpel requireth dutie.

Another objection that others may make is, that the *Goſpel* brings *tidings*, that when we receive Chriſt, as wee muſt *leave ſin*, ſo we muſt ſet on the doing of good, I muſt not be my owne Maſter, as the Miniſter ſaith, one while I muſt *faſt*, and another while I muſt *pray*, and *teach* my *Children*, and my *Familie*, and this is a *hard* task, an endleſſe work, I cannot beare it, to *pray* every morning, and evening &c.

Anſw. 1. Not on paine of damnation

I anſwer, this is good newes. Why? becauſe in the firſt place, when the Goſpel tells you any ſuch thing the *Goſpel* doth not bid you *doe* them, or elſe you ſhall be *damned*, as the *Law* did: but the *Goſpel* ſaith thus, thou poore *drunkard*, or thou *proud woman*, here is a *gracious* God that hath *loved* thee, and out of love hath ſent Jeſus Chriſt to *die* for thee, and hath appointed his Miniſters to make it known to thee: and here is *everlaſting redemption*, and *ſalvation* by him, only becauſe thou art a *ſinner*, there is no other reaſon in the world; now thou art ſafe, *free* from *damnation*, and *hell*, feare not that, that is gone, *Chriſt* hath *died* to *reconcile* thee to God, and Chriſt hath *loved* thee, therefore obey him, if not thou ſhalt not be *damned*, that is done away alreadie; Indeed the *Law* ſaith, thou ſhalt be *damned* for not doing it: but ſaith Chriſt, in the *Goſpel*, I have *died*, and have *forgiven* thee thy *ſins*, and if thou wilt be a *Villane*, & not reſpect my *Father* that hath *loved* thee, and I that have died for thee, ſo it is: but if thou wilt obey me, thou ſhalt be a good childe,

Thus

Thus the *Gospel* speaks; now there is no bad newes, for me to heare of my dutie, to heare that the Lord Jesus, Christ commands me, when I see my *salvation* sure, I worke not for *life*, as those under the *Law*, for the *Law* is a *voyce of words*, it bids me doe this, or that, or I shal be *damned*; and if I went a little awrie, I should lose all my labour; no, I see my *salvation* is *safe*, *hell*, and *damnation* are shut out of doores, God is my *Father*, and I am his childe, *I* am in an *everlasting Covenant*, there is nothing in *Heaven*, or *Hell*, shall be able to *separate me from the love of God*. Now *I* am *redeemed from my enemies, and without feare*, as the Scripture saith, why should *I* not serve him, and studie to doe what he commands me?

Besides, admit the *Gospel* bids thee doe many things, the *Gospel* also gives thee *power* to doe them. *It* is not a *voice of words* as that on *Mount Sinai*, *Heb.* 12. that is, *words*, that had a *voice*, but no *power*; thou shalt doe *this*, and not that, but it gave no *strength*, and *the people were not able to heare the word*. for they were bid, not to commit *adultery*, not to *sweare*, not to *steale*, and there was no *strength*, but a *voyce*: But the *voyce* of the *Gospel* is a *voyce* of *power*, it is called *The day of Gods power*, *the power of God to salvation*; The *Arme* of God, the *strength* of God. Therefore whatsoever the *Gospel* commands, it gives a sweet *power* to the heart to doe the same, and then it is no bad newes. If a man bid me *pay* a *thousand* pounds for my neighbour, and give me a *thousand* pounds in my hand, it is *easie* to doe it. The *Gospel* bids me *deny* my selfe, and subdue my lusts, if it did give no *power* it were a terrible thing: but if withall the *Gospel* carry the Spirit of Christ into the heart and kill *sin*, and make me able to *deny* my selfe, then it is good newes.

2. The Gospel gives power to do what it requireth.

Besides,

3. Goſpel duties few and eaſie.

Beſides, the *duties* that the *Goſpel* bids me doe, they are *few* for number, and *eaſie* for nature; and for the *end* of them, it is not for *life*, and *ſalvation*, that is ſafe, there is no danger of that; and there is a *Spirit* to them And alſo there is a *ſweetneſſe* in *Goſpel obedience*, that there is nothing on this ſide *glory*, ſo Pleaſing to the ſoule that hath believed, as *obeying* of *Jeſus Chriſt*, Ro. 6. *You have your reward in holines.* Godly men ſay that this is the meaning of it, that *holineſs* is a *reward* to it ſelfe; the doing of good things is a *reward* to it *ſelfe*. To ſay nothing of the *reward* hereafter, that there is a 1. *Cor.* 15. *Crowne* of glory, *your labour is not in vaine in the Lord.* You that work for him: but the very doing of *Goſpel duties* with a *Goſpel ſpirit*, it is no other than *meate*, and *drink*. Our Lord Chriſt *Joh.* 4. when he was *hungrie*, and *thirſtie*, when hee was *wearie*; one would have thought he might have done many things more pleaſing, than to be teaching a ſillie *woman*; when they came with meate, hee would not leave that that he was doing, *I have meate* (ſaith he) *that you know not off*; who gave it thee ſaid they? Saith he, *It is my meate, and drink, to doe the will of him that ſent me.* So, when wee have the *heart*, and the *nature*, and the *ſpirit*, of *Chriſt*, it will be *ſweeter* than *meate*, and *drink*, out of *love*, to do any thing that Jeſus Chriſt commands us.

Object. The Goſpel requires Faith.

Againe, it may be, ſome man will ſay, the *Goſpel* for the moſt part brings *good newes*: but there is one thing in the *Goſpel* that me thinks is no *good newes* to poore ſinners; ſaith a poore ſoule, the Miniſters uſe to preach, and to tell me, that the *Law* ſaith, *doe this, and live*; and the Miniſter tells me, that the *Goſpel* ſaith, *believe, and live*; he ſaith that there ſhall be all happineſſe, and good to me, if I *believe*; and ſaith the poor ſoule,

ſoule, for my part it is as poſſible for me to keep the *ten Commandments*, as to *believe*, and the Miniſters ſay, that there is no *good* thing in the *Goſpel* that I can partake of except I *believe*; I would like it well but for that one thing, I would, but I cannot *believe*.

To anſwer this, if the *Goſpel* held forth Chriſt, and ſalvation, upon *believing* (as many oft preach) it were little better tidings than the *Law*: for it is as eaſie for a man of himſelfe to keep the *ten Comandments*, by *obeying*; as to *believe* of himſelf, to have faith to receive Chriſt: Therefore, that is a miſunderſtanding of the *Goſpel*, the *Goſpel* ſaith not *bring faith* with thee, and then here is all *grace*, & *ſalvation*; No, for whence ſhould I have *faith*? *Whatſoever is of the fleſh, is fleſh*; and what is of me is *fleſh*, and abominable to God; therefore the *Goſpel* expects not that any ſinner ſhould bring *faith*, for he hath it not; nay, it is a *ſin* to endeavour to have it of *himſelfe*: But the *Goſpel* as it brings ſalvation, ſo it breeds *faith* in the heart of a ſinner. The ſame word that makes known ſalvation, the ſame word *breeds*, and begets *faith* in the heart to receive it. That God that gives his *almes* to us, gives a *purſe* to carry it: that God that gives Phyſick to a poore ſoule, will give a *hand* to receive it. It were ſtrange if God ſhould expect *faith* from a poore ſinner, whereas, for ought I know, and learned men hold, that *Adam* in innocencie had not the *faith* that we are juſtified by; and for ought I know the *Angels* in heaven have it not; and whence ſhould a poore ſinner have it? It is *God that gives repentance to Iſrael*; and *God* is the *author, and finiſher of our faith*. Heb. 12. And in *Philip.* 1. *It is given to you to believe*. Therefore, when I heare of grace, and glory, and

Anſw. The Goſpel breeds faith.

ſalvation by Jeſus Chriſt, I muſt not conſider where I ſhall have a *veſſell* to carry it home, where I ſhall have *faith* to receive it: but it carries the *veſſel* with it, and I goe, and take the promiſe, and by the holy Spirit that ſame *Goſpel* that brought the *grace* will work *faith*, or elſe, it were as harſh as the *Law*. Therefore never ſtand off about faith: for he that gives *grace*, and *ſalvation*, will work faith.

Object. Diſcipline and government in the Goſpel.

Againe, it may be objected by ſome; wee confeſſe that the *Goſpel* is good newes, and bleſſed be God it is performed alſo. But it ſeemes that there is in the Goſpel, or annexed to it a *diſcipline*, or a *government* whereby wee ſhall be ruled; thus ſaith one, thus ſaith another; and if we receive the Goſpel of Chriſt, we muſt receive the *Government* of Chriſt ſay the Miniſters, and wee feare that will be no good newes to our poore ſoules.

Anſ. Two wrong governments ſince Chriſt.

As for that, in few words as I am able, I confeſſe (Beloved) that in, or with the *Goſpel* of Chriſt, there is a *Government*, or there is a *diſcipline*, that may (in a ſenſe) be called an *externall* diſcipline over the Saints or people of God. And it is true that all the governments that have hetherto been in the world, ſince our Lord Chriſt went to heaven, men have called them the *Governments* of the *Goſpel*, and fathered them upon Chriſt, and the *Goſpel*: and truely if they had been ſo indeed as men pretended, that is, if thoſe kind of *governments* that wee have had, had been part of the Goſpel, ſurely than there had been a great deale of *bad* newes, and *heavie* tidings in the *Goſpel* of Jeſus Chriſt. As for inſtance; There have been but *two* great *governments*, or diſciplines (if I may uſe that word) in the world ſince our Lord went to heaven,

The

The one was *Papacie.*
The other *Epiſcopacy.*

Wee have been governed either by the *Pope* that ſtiled himſelf, the *Succeſſor* of *Peter*, and the *Romiſh* Governour, or by *Epiſcopacy* in latter yeares, in many parts; though *Papiſtrie* made the greater ſtirr in the world. Now theſe two differ in *degrees*, otherwiſe they are of the ſame kinde. And if theſe were the *government* of Chriſt, and the *diſcipline* of the *Goſpel*, we may well ſay, there hath been *ſad tidings*, and *heavie* newes from the *Goſpel* for many yeares. Give me leave to inſtance in a few ſubſtantiall things in theſe two *Governments.* *Papacie.* *Epiſcopacy.* Evils in both governments.

This was one thing that was in both theſe *Governments*; The *Miniſters*, (ſuch as they were, by what titles ſoever they were ſtiled; for they had many ſorts) they took all the *power* of *governing*, and *government* wholly, and ſolely into their owne hands; they called themſelves the *Church* of God; we muſt looke to the *Church*, that is, the *Biſhops*, to their lawes, *&c.* They called themſelves the *Clergie*, that is, *Gods inheritance*, as the word in the Originall ſignifies. True it is, there is a *power*, a ſweet *Goſpel power* in the *Miniſters*, that is ſomewhat peculiar from the *people*: But to take all power into their owne hands; and to leave the people, and call them the *laity*, the *droſſe*, the *vulgar*, to leave them as *vaſſalls*, and *ſlaves*, and to call themſelves, the *Clergie*, and the *Church*, and the like: If this had been Chriſts diſcipline, there had been ſome *hard*, and *heavie tidings* in the *Goſpel* of Chriſt. 1. Concerning their power.

Secondly, as they *took* this *power* into their hands, ſo they *uſed* this *power* as *Lords over Gods inheritance*,

2. Their Lordlines in two things.

contrary to the command of Jesus Christ 1 *Pet.* 5. 4. *You shall not Lord it over Gods inheritance.* Now you know they were *Lords*, that will appeare in two things.

1. In imposing lawes on mens consciences

First, they made *Lawes* upon the *consciences* of men, besides the *Lawes* that *Jesus Christ* made; you know they had their *Synods*, and their *Convocations*, and their great *Councels*, and the like, and there they would have *Canons*, or *Lawes* every time they met for the *consciences* of poore Saints; This was no good newes.

2. In forcing men to obey those lawes.

And then forcing men to *aver* those *lawes* that they had made; as they had made a law that people should not goe *out* of their *Parishes*; they must every one heare his *owne* Minister, though it may be he was an *Ignorant*, *drunken*, *dumb*, *prophane wretch*, and if they did not, they were *forced*, and compelled to doe it, Beloved, this was not according to the *Gospel* of Jesus Christ: for if it had, surely it had been no good newes

3. Forcing Ministers & Officers on the people.

Thirdly, in the second Government that we have had hetherto, they *imposed Ministers*, and *Officers* upon the people, the people never had yet liberty under these two *Governments*, to choose men *according to Gods own heart*, that would *feed* them with *knowledge*, and *understanding*: but such as the *Bishops* sent they must receive, whether they were good or bad, they must take them as they found them; and those usually were either *Ignorant* unlearned men; or *prophane* unsanctified men, and these were sent by them as Lords, and the people were forced to receive them.

Then fourthly, in this government, all the power which

which they had (which they took all to themselves) they exercised it onely, (almost) against the *Saints* and people of God, either as *Schismaticks*, or *Lollards*, or *Heretiques*, or *Puritans*, or the like; either for doing that that was *good*, or for things that were *trifles*, according to their owne judgment. For doing that which was good, for *fasting* and *praying*, for *meeting* to teach one another, and to seek the Lord, these were called *Conventicles*. Or for trifles that they in their consciences held *indifferent*, as the wearing of the *Surplice*, and the *Crosse* in baptisme; they themselves said they were indifferent things, and trifles, and yet men must be silenced, and people *banished* beyond Sea for these things. This government wee have had, and there was little good newes and glad tidings to the soules of the poore Saints from all this.

4. Their power exercised against the Saints.

Fiftly, they did *restraine* the Spirit of God in the Saints both in *preaching*, and *praying*. In *preaching*, the Ministers were tied, they must preach *such*, and not *such* things, and they must be in danger to be *fined*, if they did not keep to the *houre*. And for Prayer, when it may be the poore Ministers soule was full of *groanes*, and *sighs*, and he would have rejoyced to have *poured out his soule* to the Lord, he was tied to an old *Service-Booke*, and must read that till he *grieved the Spirit of God*, and dried up his owne spirit as a *chip*, that he could not pray if he would; and he must read it for an houre together, and then it may be come into the Pulpit: but his spirit was gone.

5. Restraining the Spirit in preaching, & praying

Againe, they backed all their lawes with the *secular power*, and *punnishments*; they never rested till they had twisted their owne lawes, with the *secular* lawes

6. Their lawes backed by secular power.

the *Civill* lawes of the Land. Every law of theirs was steeled, and backed with some *Civill* severe law, to *confiscation* of goods, or *imprisonment*, or such a *fine*, to the *cuting* off of *eares*, the *slitting* of *noses*, the burning of *cheekes*, to *banishment*, yea to *death* it selfe; as you know how many precious Saints of God (even by those that pretended the government of Christ, and his discipline) were *burned* in *Smithfeild*; and how many suffered strange *torments*, and *punishments*, yet their persecutors pretended the *discipline*, and *government* of *Christ*. I give you but a few instances; These were the *governments* we have had hetherto, for thirteen, or fourteen hundred yeares, either from the *Pope*, or the *Bishops*, *Papacie*, or *Episcopacie*. And truly Beloved, there is not a title of *good nawes*, or *glad tidings* to the hearts of holy Saints, and tender consciences in all this, as your selves may judge.

Now what we shall have the Lord knows I know not, but only thus much I say, that what ever it will be, if it be according to these straines that have been heretofore, than I confesse there will be a great deale of *heavie tidings*, and *hard* newes, even in the Gospel of Jesus Christ; if men call it Gospel, or any thing belonging to it. For my part, as I am wholly ignorant what *Government* men will set up and call it Christs, right, or wrong; So I am not ignorant of the feares, and jealousies that are in the hearts of godly people of this, and that thing: but be sure, if it be the *government* of *Jesus Christ*, and his *discipline*, there will be nothing but *good newes*, and *glad tidings* to the *honestest* heart, and *tenderest* conscience; and if it be not such a government, it is not of *God*; for I have proved plainly, that there is nothing in the Gospel

of

of Jesus Christ, but *good newes*, and *glad tidings* to the *worst* of sinners. But if it be a government that I shall be compelled against *conscience*, and my goods *confiscated* for this, or that trifle, this is not according to the Gospel; for there are none of these terrible things in the Gospel of Christ, it is all sweet.

The two worst things in the Gospel good newes.

I will give you but one instance, and passe it over; In the *government* of Christ according to the Scriptures, the *two* worst, and *harshest* things that you shall finde there, you shall see clearely that they are good things, and good newes for a poore Christian to have them set up over his soule.

1. *Reproofe*

As first of all, you know that in the Gospel, the *government* or *discipline*, call it which way you will. We finde in some cases that the Lord Jesus, will have us not only *comfort*, and *exhort*, and *teach* one another: but in some cases he will have us *reprove* one another, and have our Ministers *reprove* us also, but in *love*, and *tendernes*. This is one of the harshest things; and this if you look right on it with a *spirituall* eye, truly it is *glad tidings* for a poore Saint, when he hath forgot himself, by the violence of some *lust*; Then for a sincere hearted Brother, or Sister in the spirit of *meeknes*, and *love* to *reprove* him, and set his *bones* in joynt. You have some of you found in experience that a *sweet*, and wise reproofe hath been as *pleasing* to you as any *Sermon* of consolation that ever you heard. And therefore you see in Scripture how the Lord sets downe *reproofe*, that you may not be affraid of it *Levit.* 19. 17. he tells you that *reproofe* is an argument of love, *Thou shalt not hate thy brother in thine heart, but rather reprove him.* It is an argument of love. A man that *reproves* another *mildly*, and *meekly*

Benefit of Gospel reproofe.

he

he loves him: for otherwiſe his poore ſoule is going in the way towards hell, from God, and fellowſhip with God, going on in ſin. Now a man that *reproves* him he brings him *backe* againe from *ſin*, and that *ſtrangnes* from God that he was in a courſe to run into; therefore I ſay, there is no ſuch evil in reproofe.

Beſides, the Scripture ſaith it is a *precious* thing *Pſ.* 141. 5. *David* ſaith *Let the righteous ſmite me, and it ſhall be as balme*, it ſhall be a kindneſs; *let him reprove me, and it ſhall be an excellent oile, it ſhall not breake my head.* It ſhall be as excellent *oile*, or *balme* to heale his ſoule. *Reproofe* is called a *profitable* thing alſo, 2 *Tim.* 3. *The Scripture is profitable for inſtruction, and reproofe*, &c. If reproofe were an evil thing, one could not ſay that the Scripture were profitable for ſuch an end.

It is a great *judgment* of God, when God caſts a man into ſuch a condition that no body will *reprove* him. It is a thing that I am many times affraid of, truly almoſt to trembling, leaſt a man ſhould ſo carrie himſelfe to the Saints, and ſo eſtrange himſelfe that they will not *reprove* him; O, it is fearefull when a man ſtands on his owne bottome, and on his owne leggs, that men ſhall ſay, there is a Profeſſor, he is ſo *proud*, and ſo *fooliſh* that none will *reprove* him. Saith God to *Ezkiel*, *Thou ſhalt not be a reprover to this people*; and in *Hoſea* 3. *Let no man ſtrive, or reprove another.* Why ſo? ſaith the Lotd in the end of the Chapter, *Let him be as a backſliding heifer, Ephraim is joyned to Idols, let him alone.* It is a pitifull thing when God ſhall leave a man as a *heifer*, that is turned into the *meddow* to graſſe, *let him alone.* They uſed to plow with

with *heifers* in those dayes as we doe with *horses* and *Oxen*, and the horses, and Oxen are called from the *house* to the *Plow*, and are driven and beaten: but when the Oxe is turned to *grasse* to be *fatted*, *let him alone*, he lies downe, and riseth when he will; so these people were so wicked, that no man should *reprove* his brother, but he should be as a *lambe* in a fat *Pasture*. So that *reproofe*, that is one of the harshest things in the government of Christ in the Gospel, it is a *good*, a *precious*, and *profitable* thing. It is a great *judgment* to be without it: therefore though that be used, the doctrine holds true, that there is nothing but good newes, glad tidings in the Gospel of Jesus Christ.

2 Excomunication.

There is another thing, that is, *Excommunication*, *cutting a man off from the people of God*, or *delivering him up to Satan*. A man may say that is a terrible thing; It is terrible as I said before, when there is *secular* punishment with it, *confiscation* of goods, and losse of *estate*, and *freedome*: but according to the Gospel of Christ you shall see, that even the delivering men up to Satan, Christ Jesus intends it in love, for the good, and salvation of their soules; It is *harsh*, but it is *good* newes, 2 *Cor.* 5. saith the Apostle, *In the Name of the Lord Jesus Christ when yee are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus*; speaking of the incestuous person. If men will be so wretched as to sin *grossly*, the Lord Jesus hath ordered that such a man shal be delivered to Satan; for what? that he may be *damned*, and to bring him to hell? No, *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus*. And truly Beloved,

I have seen, more than one that have *blessed* God for that Ordinance, that have been brought to *humble* their soules, and *sweetly*, and *closely* to walk with God againe, by the blessing of God on that Ordinance. Now I have told you the worst in the Gospel, either *reproofe*, and that but upon *great* occasion; or else *delivering to Satan*, and that must be upon *extraordinary* occasion; yet both are *sweet*, and *profitable*, and *precious* for the *good* of the *soule*; Therefore the truth of the Doctrine holds cleare to you, that there is nothing in the *Gospel*, look which way you will, but *good newes*, and *glad tidings* to the worst of sinners.

Object. No peace to the wicked.

There is one objection more, and so I proceeed to the Uses. Some body may say out of the Prophet *Isaiah*, *There is no peace to the wicked saith my God. Isa.* 57. *ult.* And *Isa.* 48. 12. *The wicked are like the troubled Sea, when it cannot rest, whose watters cast out mire, and dirt.* The Prophet seemes to comfort the *godly*, but wicked men have no *peace*: then a man may say; how doth this stand with your Doctrine? you say that the Gospel holds forth *peace*, and *glad tidings*, and good newes to *wicked* men, even to the *worst* of sinners.

Ans. three Wayes.

The are three wayes to answer it, in few words.

1. It is rather Law than Gospel.

The first is, that however *Isaiah* was in a sort an *Evangelicall* Prophet, and spake many things of *Gospel* by way of Propheſie; he saw things for *us*, and not for *himselfe*, as *Peter* saith; yet these kinde of expressions are more properly *Law*, than *Gospel*; for it is certaine there is no other language in the *Law* but that, *there is no peace to the wicked*; Transgresse once and be damned for ever: but the language of the *Gospel* is contrary,

contrary, it comes and gives *peace* to the *wicked*, and *justifieth the ungodly*, he *preacheth peace to them that are neere, and to them that are afar off*; And who were they? The *Gentiles* that were emphatically sinners: are we not *Jewes* (saith the Apostle) *and not sinners of the Gentiles?* Therefore this was rather *Law*, than *Gospel*.

Secondly, *there is no peace to the wicked*, or to sinners, *saith my God*. You may understand it also in this sense, that the Lord will not make any *peace* with *sin*, though he send messages of *peace*, and reconciliation to *sinners*; though God be reconciled to a sinner, hee will never be reconciled to *sin*.

2. God will not make peace with sin, though hee doth with sinners.

But the third, and last, and most proper as I take it is this, *There is no peace to the wicked, saith my God*; that is, there is no *peace* to men that *continue* in *sin* after Jesus Christ hath been *offered* them, and they have *refused* him, then there is no *peace* to them. Observe for it is a thing of great concernment: it becomes not a *Minister* of the *Gospel* by any meanes to pronounce, *wrath*, and *curse*, or *damnation* to a *sinner*, *qua* a *sinner*, as a sinner, he is not a *Minister* of the *Gospel*, if he doe, he is a *Minister* of the *old Testament*, that saith, here comes a *drunkard*, *eo nomnie*, because he is a *drunkard* God will *plague* him, and *damne* him; this is the language of the *old Testament*.

3. No peace to men that continue in sin under the Gospel.

But you will say; will you speak *peace* to *drunkards*, and *sinners*?

Object.

Wee speak *judgment*, and *curses*, and *damnation* to them, when once wee have first offered *Christ*, and they refuse him. And for this reason, and no other according to the Ministery of the *Gospel*, I am to pronounce, *damnation*, and *curse*, to *wicked* men, because

Answer How judgments are pronounced against sinners.

they *refuse* Jesus Christ: because they doe not *believe* in *Jesus Christ*.

Quest. You will say, is it absolutely *evil* for a Minister to speak against *drunkards*, and *Swearers*, and *whoremongers*, and to say the curse of God will fall on them, &c.

Ans. Continuance in sin a signe of unbelief. No; Why? because I speak against a *drunkard*, not properly because he is a drunkard, but his *drunkenes* is a signe that he continues in *unbelief*, and so hath not received Jesus Christ: So we are to understand the Scriptures. There is a *drunkard*, a *Sot*, a *jearer* of godlines, I say the *curse* of God will come upon him, and the *damnation* of hell is ready to overtake him; why? not because he is properly *such* a one, but because those are signes that he is an *unbeliever*. When God shall come to judge the world; There are people that he will judge *eo nomine* because they are *drunkards* he will throw them to hel, as those in the Mountaines of *Wales*, &c. Because they have but a little *light*, and they did not follow that, they shall be *condemned*, and the *heathens* shal be *condemned* for their *ignorance*, &c. But under the *Gospel* all are wrapped up in *unbelief*: So that this is the pin of Heaven, or Hell, the very wards that opens, or shuts, that you be believers, or unbelievers. But I will not stand longer on that.

Now I proceed to shew what profit we may have by this Doctrine, by way of Application.

use 1. To learne that in the Gospel salvation is offered to sinner, as sinners. There be divers speciall Lessons that I would have you learne hence.

The first is this, that this truth that I have now taught you, it is the *doore* of the Gospel, the very *entrance* into *Christian* Religion; the first *stone* as it were in

in the Chriſtian *building* in the *Profeſſion* of *Religion*, in *Goſpel* Profeſſion. There is a kinde of devotion and Profeſſion, but it is not built according to the Goſpel: but if you would walk according to the *Goſpel* learne this leſſon firſt, that is, that God gives *life*, and *ſalvation* through Chriſt to *ſinners*, as *ſinners* though they be *hard hearted*, *backſliding*, and the *chiefe of ſinners*, yet as long as they be *ſinners*, and but *ſinners* they may alway looke upon Jeſus *Chriſt*, and *ſalvation* in his hand to be beſtowed on them. This is a truth that thou muſt learne, and be taught it of God, or elſe thou canſt not goe one ſtep into the Profeſſion of the Goſpel; for (beloved) till you know and learne this, you will be like men in the *dark*, you will be *groping* for Chriſt Jeſus, but you will never be *graffed* into him, you will never be *knit* to Chriſt. I ſay this is the firſt ſtep to Religion to underſtand this truth aright, that the Goſpel brings *glad tidings* of ſalvation to be given to the *worſt of ſinners*: therefor though I ſee no good in me at all whereby I might receive *good newes* from the *Law*, and though I doe not ſee that I am a *humbled* ſinner as ſuch a Preacher teacheth, or a *believing* ſinner, or a *broken hearted* ſinner, as another Preacher ſaith, yet I ſay I am a *ſinner*, and a *ſinner quaſi*, a ſinner is the proper *object* of the *Goſpel*. You will be off, and on, and never be knit to Chriſt, but will be as a *bone* in and out till you come to that; for if you goe and lay hold on Chriſt any other way, in any other conſideration, that you are *humbled* ſinners, or *broken* hearted ſinners, or *mortified* ſinners, as ſoone as ever temptation tells you that you are not humbled *enough*, you will be gone againe, the *bone* will be *out* of joynt againe, and ſo you will be

Unſetled-neſſe in religion whence.

as a *reed toſſed of the winde*, you will never be faſtened to Chriſt; whoſoever holds Chriſt upon any *qualifications* on his ſide, muſt let him goe one time, or other. As for inſtance, if he thinke the Goſpel be directed to *broken heartednes*, and he can *weep* at a *ſermon*, to morrow his heart may be hard, and then hee thinks, he is a *devill* that was but now a Saint. Therefore many Chriſtians after many yeares Profeſſion of Religion never felt their ſouls knit, till God rightly, and truly taught them this leſſon: but then they were *knit* to Chriſt, and their ſoules were never *in* and *out*, they were never *looſe* more; becauſe they were able in all temptations to retreat to this truth as a refuge. For let the devil tell a man he is no Saint, the ſoule can ſay, I am a *ſinner*; if the devill ſay, thou art an *hypocrite*, I, but an *hypocrite* is but a *ſinner*, I am a *ſinner* ſtill, though I be not a *broken* hearted ſinner; ſo let the *devill*, and *hell* ſay what they will, they ſhall never beat him from that refuge; And ſaith the ſoul being a *ſinner* I am the proper *object* of *grace* and *life*, and *ſalvation* in the *Goſpel*, and though I have no comfort as a Saint that I am in the *Kingdome* of *Heaven*, yet at leaſt I have *comfort* that I am a *ſinner*, and I may be there: though I have no comfort that I am *in*, yet I have comfort that I am neare, and the *doore* is *open*; though I be not a *Siant* I am a *ſinner*, and if I have no reall *intereſt* in Chriſt as a *Saint*, yet *I* have intereſt in the *promiſes* of *Chriſt* as a *ſinner*; and though *I* cannot ſerve God *chearfully* as a *Saint*, yet *I* will ſerve God as *comfortably* as *I* can, as one that may be a *Saint*. *In Matth.* 13. *It* is ſaid of the Merchant man, he found the *feild* wherein was the *treaſure*, *he rejoiced*. *I* remember a worthy man of this countrie, he ſaith, hee

rejoiced

rejoyced not that he had found the *pearle* the *treasure*: but he rejoyced that he was come neare a good bargaine, he was come to the *feild* where it was; so though I be not assured that I am a *Saint*, yet a sinner may rightly receive this truth with joy as a sinner, because he is *neare* a good *bargaine*.

This is the reason that you have many Professors that mislearne the first *principles* of religion of which this is the greatest, they will never doe any thing for God but when they are *assured* of their *salvation*, if there be the least doubt that the *work* of *grace* is not *right*, they *mope*, and will doe *nothing* for God, but *vex*, and *fret*, and *tug*, and when their *qualifications* are gone that they builded on, then they think they are *hypocrites*, and *damned* creatures, and God shall have no service from them; when other people that it may be have not fully *assurance* they are Saints, not one day of three in the whole yeare, yet there is a current, and streame of *obedience*, and *love*, and *delight* in God in some measure, and they goe on *constantly*, though not so strongly, *doing* and *suffering* his holy will; Why? because they have learned the Gospel aright, they obey God in the notion of *sinners*; saith the soule, I see a great deale of *love* in God to poore sinners, and the Gospel containes nothing but *glad tidings* to sinners, and though I have nothing in me that may make me the childe of Christ, yet the way is *open*, therefore I will goe *on* with the work, let him doe what he will. Thus the soule is *knit* to Christ that come what will, it will never be beaten off from Christ I never knew my owne soule knit to Christ till God had taught me this, but it was off, and on, as a bone in and out, a Saint to day, and an Hypocrite to morrow,

Many doe little for God, why.

row to call God *Father* to day, and *Enemy* to morrow. The Gospel is directed to a sinner, *quasi* a *sinner*, not as *this*, or *that* sinner, but as a sinnner; there is the object of salvation. This makes a Saint I say go with *constancie*, if I cannot goe to Christ as a Saint, yet I can as a sinner; so he hath something that k epes him that he is not as many Professors, that are ready to *kill*, and *hang*, and *drowne* themselves, because they see the *Gospel* is made to Saints, and they see they are not Saints, then they are in a worse condition than *sinners*. Learne this you that are Professors of Religion, that are in and out, that have spent ten, or twentie, or thirtie yeares, and your soules are not *knit* to Christ, begg of the Lord to teach you this lesson.

use 2. To labour for a perfect spirit of adoption.

The next Lesson that I would teach you from the Lord is, that this being so, that in the *administration* of the *New Testament*, or the Ministery of the *Gospel*, there is nothing but *glad tidings* no *object* but what is *amiable* and *good*; then all you that have *received* Jesus Christ, let me exhort you to this, labour to get up in you a *perfect* spirit of *adoption*, my meaning is this, you know there is a spirit of *adoption*, and a spirit of *bondage*, the spirit of *adoption* is a *frame* of heart, a *temper* of spirit like that of a *childe* to his *father*. And you know it is ordinary with the Saints, that they have a little adoption, they can cry *Abba father*, a *little*, and *low*, and at *sometimes*: but there is a *great deale* of the spirit of *bondage* mingled with it, there are [illegible] times *feares*, secret whisperings in the heart, no, thou art not *right*, *Christ* is not *in* thee; if he were it is impossible thou shouldest be so weak, and so easily *overcome*, and there will be some flaw in the heart, and soakings in of *guilt*, that will eat out a mans peace,

that

that ſometimes he ſhall call God *father*, and another while he will look *ſtrangely* upon God, and be *afraid* to come to God, and be *loath* to goe upon his knees before him, and be glad when he is got *out* of his *preſence*; there is a ſpirit of *bondage* mingled with the ſpirit of *adoption*. Now in the *New Teſtament* wee ſhould labour for a *full* ſpirit of *adoption*. What is that? that is, that there may be nothing in my heart towards God, but pure *love*, becauſe in his dealing to me there is not a ſillable but *love*, and *grace*, and *glad tidings* to me, and my heart and life ſhould be anſwerable. For the reaſon of all the horrour that you finde in your hearts, and all your feares and troubles that ariſe there, they are from this error in your mindes, this opinion that is not quite rooted out, that there is in the Goſpel adminiſtration ſome *ill*, and *bad* tidings, there is ſome *love*, and ſome *hatred*; ſome *mercy*, and ſome *wrath*; you think that it may be God is your *father*, and it may be he is your *enemie*, and that becauſe you have ſinned he will damne you to hell. This is naturall, and ordinary. Now if you were convinced that there were *nothing* in the *Goſpel* ſince our Lord Jeſus is gone to heaven, and is at the right hand of his *Father*, there is *nothing* in his *diſpenſation* but *love*, and *mercy*, and *no* wrath; *hell*, and *damnation*, and *ſin*, &c. are all thrown away, and if I be perfectly *righteous*, and perfectly *juſtified* from all my *ſins*; if I have the *ſpirit* of Chriſt given me, and am *one* with God for ever, by an everlaſting *Covenant*, and ſhall have *life*, and a *Crowne* of glory for *ever*, and my *ſins* ſhall not be laid to my charge; O, what a *cleare*, and *ſweet* ſpirit ſhould I have in Gods ſervice! and not a *muddie*, and *dogged*, and froward *ſpirit* that ariſeth from *guilt* ſoaking into the ſoule. When I view this truth

Full ſpirit of adoption what.

Feares, & horrours, whence.

truth over, and pull it by peice-meale, and ſee that there is no *gall*, nothing in the *Goſpel*, *firſt*, or *laſt*, but what is *amiable*, and *beautifull*, and *bleſſed* newes to *ſinners*; then there ſhould follow this conſideration, why ſhould there be any thing in my heart, and ſpirit towards God, but *amiable* thoughts, and *love*, &c? why ſhould there be any of thoſe coares of *unbeliefe*, and *diſtruct*, and *feare*, and *horrour*? Thoſe mixtures of *adoption*, and *bondage*? Why ſhould there be helliſh *feares*, or *guilt* in me, ſince there is no *wrath*, nor *anger* at all in God? Why ſhould not the carriage of my heart be *clear* towards him, as his is in his Sonne, by the *adminiſtration* of the *Goſpel* towards me?

Labour for a *perfect* ſpirit of *adoption*, that you may not have any of thoſe *bublings* of *bondage* in your ſpirits that now over take you, and are *twiſted*, and *woven* with that *little adoption* that you have. For, who is there among us to this houre, but when he comes before the Lord, and hath a little *ſmiling* in his ſoule to ſee his *favour*, and a little *joy*, and *delight* to come at him; and yet there is ſome *feare*, and *trembling*, as *Peter* when he was on the *waves*, and what if God will not *receive* me? &c. Therefore ſtudie to keep up the ſpirit of *adoption*. It is a hard thing to keep up the temper of a *childe* in the ſoule, eſpecially, when God lets a man fall into *temptations*, and *folly*, and *weakneſſe*, *&c.* But though it be hard labour to keep up that temper, at leaſt thus much, that thou never come to ſo low a condition (which was the prayer of one that was a good man) wherein thou canſt not with a full *mouth*, and with a cleare *heart* call God *father*, and thee his *childe*, though the *unhappieſt*, and *unworthieſt* *childe*

childe. If thou come below this, if thou call on God with *feare*; and canſt not cry *abba, abba*, that is as much as *daddie, daddie*, as our babes uſe to ſay, if thou doe not come ſo high, thou art *ſpoiled*, and *undone*, deſire God to teach you this Leſſon alſo.

Thirdly, if this be ſo that the Miniſtery of the *Goſpel* is all *glad tidings* to the *worſt* of ſinners; then I appeale to you all, and let every man put his hand upon his owne breaſt, and if this be a truth (as I hope it hath been cleared) you ſhall all be your own judges; how juſt will the *damnation* of that *ſinner* be that will not *receive* the *Goſpel*. If there were in the Goſpel *ridged tidings*, *ſad* newes, (as people are apt to fancie to themſelves) then it were no wonder if one *perſecuted* it, and another *deſpiſed* it, and another *neglected* it, and another turned it into *wantoneſs*: But when it comes in ſuch a ſtreame that there is nothing but *love*, and *light*, and *ſalvation*, and *grace*, and all *freely* laid down at the feet of a ſinner for his *receiving*; nay, he ſhall have *power*, and *grace* to receive it, he ſhall have *ſalvation*, and a *veſſell* to carry it in; judge how *juſtly* thy *damnation* will be in the laſt day, man, or woman, whoſoever thou art that ſetteſt thy ſelfe *againſt* the *Goſpel*, and wilt not *receive* ſalvation.

The damnation of them that refuſe the Goſpel juſt.

This is the reaſon why *damnation* comes out ſo rife in the *new Teſtament*, it is ſcarſ ever mentioned in the *old Teſtament*, that I know of *damnation* is not mentioned in the *old Teſtament*, nor *hell*, but as it is taken for the *grave*, *&c.* But when *grace*, and the *Goſpel*, and *life* comes, *damnation* comes at the heeles of it; *How can yee eſcape the damnation of hell?* Then comes the *worme that never dieth, and the fire that never goeth out.* The reaſon is, becauſe then *damnation* is *proper*; Then

Damnation mentioned frequently in the new-Teſtament why.

when a man will not receive *salvation*, not because he *cannot*, no man is damned because he *cannot* receive Christ: but because he *will not* receive this *salvation*, and *grace*. Therefore saith Christ, *Mat.* 28. *Goe preach the Gospel, he that believeth shall be saved, he that believeth not shall be damned.* That is, saith that godly Dr *Preston*, go tell every *wicked* man this good newes, that Christ hath brought *salvation*: But it may be they will not believe what we say to them, there is no more in the long and short, but in a word tell them they shall be *damned*. That is the reason in *Mat.* 22. where the Ministery of the Gospel is compared to a feast of dainties, and *one slights* it, and *another despiseth* it, and *another rejecteth* it; and when the Master of the feast came it is said, he found one without a *wedding garment*, and that the man was *speechlesse*; he was as a man saith *Beza* with a halter about his neck, saith hee goe, *Binde him hand, and foot, and cast him into utter darkenesse, there shall be weeping, and wailing, and gnashing of teeth.* He was *speechlesse*, he had *nothing* to say. and truly, I have had more experience lately, than ever I had in my life, I saw a man that was accounted all his life a professed *Athiest*, and I was with him in the roome when one in the company opened the *Gospel* from one end to the other (as I have endeavoured in my poore abilitie to doe now) and all the *riches*, and the *salvation* of it, how *free* it is, how there is no *core*, nor nothing but what is *amiable*; Saith the man when he had done, *judge yee*, will yee not think it *just* if yee be *damned*, if ye will not *receive*, and *obey* this? Saith he it is so, I deserve to be *damned* without *mercy*. Consider this, you will say so too, you will be made to confesse how *just* your *damnation* will be for refusing

sing it. If there were any thing in all this that were *harsh*, and *cruell*, and *rough*, and *ridged* it were somewhat: but when God hath cast the Gospel into such a *mold*, and *way* that every thing *smiles*, and all is *roses*; and yet a *wretch* shall go and *persecute* it, and *slight* it, and *neglect*, and *despise* it, I leave such a man, let him judge *himselfe* at the last day *worthy* of *damnation*: for he shall have *judgment without mercy*, that *rejecteth* this *mercy*; When men have this *mercy* without *mixture* of *judgment*, it is fit that those men should have *pure judgment* without mixture of *mercy*.

This is the reason that the Lord *laughs* at mens *destruction*, Pro. 1. *when it comes as a whirlwinde*. Now wee must understand that God doth not *laugh* at any mans destruction, as a transgressor of the *Law*, for he hath cast himself into a *necessity* of *sinning*, and hath *damned* himself, and he cannot help it. And God will not *laugh* at the destruction of the *Gentiles*, and *heathens* that have not heard of the *Gospel*: but when God comes by his Ministers, and *opens*, and *unbowels* all the *mysteries* of the Gospel to people, and hath laid all before them clearly, yet then for people to *love darknesse rather than light*, and to continue *drunkards*, and *whoremongers*, and *swearers*, and *villanes*, and *jearers* of Gods people, and *laugh* at his Ordinances, this makes the Lord *laugh at their destruction*. I beseech you therefore, all you that yet never received the *Gospel* of Jesus Christ, consider what I have said.

Whose destruction God laughs at.

Vse. 2. Gospel Ministers to be imbraced.

In the fourth place, if the *Gospel*, and the Ministery of it be *good tidings*, and *glad newes* to the *worst* of sinners; Then Beloved you should me thinks *imbrace* with all affection the true, and sincere *Ministers* of this *Gospel*, these Messengers that bring you these

glad tidings we. are (as the Apostle saith) *the offscouring of the world, a spectacle to men, and Angels.* Truly, there are no *Ministers* in the world that are more *persecuted*, and *hated*, and *despised*, than the *humble, sincere* Ministers of the *new Testament*, of the *Gospel* of Jesus Christ, nor never were; This is a sore, and a strange thing, if we did bring one word that were *sad*, and *greivous*, and *harsh* to you, it were no wonder, but if all that wee speake be the voyce of the *dove*, *doves* language, all *sweet*; come to the Gospel Ministery, if there come a poore man full of *sadnesse*, the Ministery of the Gospel speaks a word of *comfort* to him, if he be in *darkness*, and he knowes not which way to goe, waiting on a Gospel Ministery there is *light* to finde his way. If he be in *feare*, and know not his estate what he is, a Gospel Ministery will give him *assurance* of Gods love; so it brings *glad tidings* to some souls *every* houre. Is not this than madnesse in men that of all creatures in the world they *hate* that man, and those *Messengers* that bring these blessed *glad tidings*. There is a Propheſie in *Isaiah* 52. 7. *How beautifull upon the mountaines are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good things, that publisheth salvation; that saith to the righteous, thy God reigneth.* How *beautifull* are their *feet*? much more their *lips*; you doe not in this as you doe in naturall things, if a man come, and bring *glad tidings* of taking of such a *Towne*, or of such a *victory*, though it may be there is losse, and little good in it, we all welcome it, and he is *rewarded* presently, and hath all wayes of encouragment, and yet when people shall come, and by the Spirit of God make known all the *love* of God in Jesus Christ, and all the

riches

riches of the *Goſpel* in Jeſus Chriſt, that your hearts ſhould ſo riſe againſt it, that you ſhould receive and entertain ſo many prejudices againſt it, it is a ſtrange, and wonderous thing. Therefore you ſhould doe well me thinks, as you read in the booke of God, 2 *Sam.* 18. 27. of two men that did bring tidings to *David* of the warrs, and the watchman ſaid *Me thinks the runing of the formoſt is like the runing of Ahimaaz the ſon of Zadok; and the King ſaid, he is a good man, and comes with good tidings.* He would have the watchman open the gate quickly; why, becauſe he was a *good man*, and did bring *good tidings*. So wee ſhould, eſpecially if men be good, and holy, and humble, and feele the power of that they ſpeake, and expreſſe it in their lives, ſay as *David, that is a good man, and bringeth good tidings*; he will *teach* me if I be *ignorant*, hee will *comfort* me if I be *ſad*, he will *direct* me if I have *loſt* my way; hee will build me up if I thrive not in *grace*. The conſideration of this truth me thinks ſhould banniſh all thoſe ſtrange thoughts, and prejudices that wee have againſt the Miniſters of the Goſpel.

uſe. 5. To hearken to, and inquire after the Goſpel.

In the firſt place another leſſon is this, if the Goſpel be ſuch *good newes*, ſuch *glad tidings*, then you ſhould *hearken* much after it, and *inquire* much into it. We all (you know) are naturally greedie to heare *newes*, and we know how much time is ſpent (here in the City eſpecially) in reading *Diurnalls*, inquiring after *tidings*, and how much money is caſt away that way. Wee ſhould doe ſo much more about theſe glorious *tidings* of the *Goſpel* of Jeſus Chriſt. It is not enough to heare a Sermon, or to *read* a Chapter *once*, or *twice* a day, as it is the manner of ſome, that will

will not bring us to know the *mysteryes* of the *Gospel*, but we must *search the Scripture*, and *compare spirituall things, with spirituall things*. As in earthly tidings, if a man tell of such a victorie one way, and another after him another way, and a third a third way, you compare what they say, and their letters, and newes, to finde out the truth. So you should be earnest in *seeking* God, and begg his Spirit, compare Scriptures together, see what the Scripture saith in such a place, and how in another place, and this is the way to find out the mystery of the Gospel.

Gospel tidings great and true.

These tidings are great, therefore inquire into them, and they are *true* tidings, they are not fables, and tidings of common concernment to every Saint; therefore let this be the use that thou and I should make of it, to desire the Lord to lead us into the *depth* of those mysteryes, and to set our selves to studie it more, and more; for the *further* we goe the *more* wee shall finde, as in a *myne*; It is not as in your newes, many times you have a great deale of good newes, & in a day, or two it vanisheth to nothing: But here you shall finde, first the *feild*, and then the *pearle*. Professors are grown careless, they were wont to *read* Chapters *morning*, and *evening*, that was ordinary, but thou must doe more if thou wilt understand the *mysteryes* of the Gospel, compare one *Chapter*, and one *Scripture* with another, search the Scriptures, and goe to God to open the meaning of it.

* *use 6.* To spread these glad tidings to others.

Sixtly, *spread* these *glad tidings* as much as you can to others. You know when people receive *good newes* they run and tell it to others. The poore shepheards *Luke* 2. when they heard the *newes* of the *Messiah*, they left their sheep, and ran to the Townes to tell it.

So,

So, when Christ was risen *Mary* runs to tell the *newes* to the Disciples. Beloved, when we understand this *good newes* we should endeavour to spread it. People buy *Diurnalls* for their friends, and fold them in their Letters, and send them about the Kingdome; let us doe so with these spirituall *tidings*, that we may send them forth. O, I would to God that wee did see how the poore Countries in the *North*, and *west* of *England*, in many places, in Townes, they have not so much as a *Service-booke*, not so much as reading; if God settle, and compose these times the Lord give you hearts to joyne together to finde out a course, to send the *Ministers* of the *Gospel* to bring the *glad tidings* to poore people, that lie in the Mountaines of *darknesse*, and in the *shadow* of *death*.

And let us not be so *curious*, or *scrupulous*, as to *hinder* people that they should not *preach* the Gospel. Suppose people have no degrees in the *University*, or it may be have not the knowledge of the *tongues*, (though that were to be wished) let us not pick quarrels with them to *stop* their *mouthes*, and to *hinder* the *preaching* of the *Gospel*. And let us not think so *hardly* in these dayes, of those men that God hath raised to *preach* the Gospel. It is strange you shall have your Pulpits ring, calling them *Tub-preachers*, and *Tinkers*, and *Coblers*. We should think better of them; Why? they are filled with *good newes*, and they goe and tell it to *others*. We doe so usually in other things, when we have good newes, we run to our friends, and neighbours, and *commender*, and make it known.

Gospel-preaching not to be hindred.

This is an age wherein God comes and fills his people, with the glorious light of the Gospel, and poore wretches, they cannot chuse but speak what

New light discovered in these dayes.

they have seen, and heard; therefore be not so *captious*, and *furious*. *The Lord hath spoken, who can but prophesie?* Amos 3. 8. When God fills peoples soules with the knowledge of Christ, who can keep it in? It is as the *new wine* spoken of in *Job*, it cannot be kept in. And surely the time is comming that *young men shall see visions, and old men shall dreame dreames, and God will powre out his Spirit upon all flesh, and they shall prophesie*; It is prophesied in *Joel*, and this is to be made good in the new Testament. And therefore if wee see that the Lord *fills young men*, or *tradesmen*, &c. and gives them hearts to goe, and tell the *good newes* to others, why should you be so extreamely troubled, and spend your spirits in rage at it?

I use not to tell stories, but let me tell you this one thing, since I have been from you of late, I have observed, and seen, in the *Mountaines* of *Wales*, the most *glorious* work that ever I saw in *England*, unlesse it were in *London*; the *Gospel* is run over the *Mountaines* between *Brecknockshire*, and *Monmouthshire*, as the fire in the *thatch*; and who should doe this? They have no Ministers: but some of the wisest say, there are about 800 *godly* people, and they goe from one to another. They have no Ministers, it is true, if they had, they would honour them, and *blesse God* for them; and shall we raile at such, and say they are *Tub-Preachers*, and they were never at the *University*? Let us fall downe, and honour God; what if God will honour himself that way? They are filled with good newes, and they tell it to others; and therefore *vex* not at them, and say, O, what times are these! and what will *become* of us? Why, what is the businesse? O, such a man he was never *Master* of *Arts*, hee was

never

never at the *University*, and he takes upon him to preach; when it may be he hath more of God in him than I, and a hundred that have all this.

Only take two Cautions.

Caution.

First, I speak not to disparage *learning*, or *learned* men, it were to be wished that there were more *godly*, and *learned* men also in *England*, and *Wales*.

Learning not to be disparaged

Secondly, take this Caution, that because God *fills* many with the *Gospel*, and they doe a great deale of good, take heed least any of you run before you be *sent*, that is, that a man goe not rashly, and believe his *owne* judgement rather than the judgement of the *Saints*; as divers in this City they think they are fit to preach, and other people of God that are better able to judge of their gifts think not so, and yet they will run presently. Take heed of *pride*, and *rashnesse*, but if God fill a man with the tidings of the *Gospel*, and others of the people of God see it sparkle out as a *vessel* full of *new wine*, who am I that I should resist, if with *humility* hee make known this tidings to others?

Men not run before they be sent.

If the Gospel be such a thing (as I desire you to spend some thoughts in considering of this truth) then this should *comfort* us, and help our *patience* a little in these troublesome times; that though all be out of order, and we suffer such losses, yet blessed be God wee have the *voyce of the turtle still in the Land*; thou maiest say, though I have *hard* newes at home; *trading* is *low*, and my *stock* is *small*, yet blessed be God I have the *Gospel*, that is, I have abundance of glad tidings made known to my eares, and to my soule every day. This is some comfort, you have lesse of *outward* things, but more of *inward* (I suppose) then ever.

Vse 7. Comfort against present troubles.

Vse 8. Another thing is this, if this be so, then it is a caution that is necessary to be observed by us that are Ministers, they must take heed of two things.

1. Not to corrupt the Gospel.

First, take heed of corrupting, and adulterating this blessed Gospel, and glad tidings with their owne wisdome, it is glorious enough of it selfe, every addition of humane wisdome makes it worse; take heed of sophisticating the word of God, of playing the *huckesters*, as the Apostle saith 2. *Cor.* 3. *wee are not those that play the hucksters*, hucksters mingle *apples* and *peares*: they mingle their commodities, take heed of that.

2. Not to mingle Law and Gospel.

And then take heed of mingling the *Law*, and the *Gospel* together. It is true the *Law* is *necessary*, and is added to the *Gospel*; but God intends not in the *new* testament that it should be *mixed* and *mingled* with the Gospel. As to instance in a few; many *ministers* undoe the soules of people, I know this by experience that a *Gospel-heart*, that is but *weake* in Gospel *light*, and *grace*, had rather lie a *yeare* in close *prison* than to be a *yeare* under a *ministerie*, jumbling *old* and *new* together the *Law* and the *Gospel*, for it *routs*, and *confounds* a poore soule. As to preach *terrour* and *damnation* to a *sinner qua* a *sinner*, properly as a *sinner*; though we be called ministers of the *Gospell*, yet this is a part of the ministerie of the *Law*: for the *Law* brings *curses* for a *sinner*, and *blessings* for him that doth *well*; now when we *quatinus* as a *sinner damme* him, and *curse* him, we *harden* him, and make him run *further* from God then before.

2. It is legall to do good or abstain from evill for fear of judgment.

Secondly, when men have *drawen* men to *good*, or *driven* men from *evil* with *judgments*, either *spirituall*, or *temporall*: this was the way of the ministery of the *old* testament.

teſtament. When people ſhall take all the judgments of the *old teſtament*, and perſwade a man to *do* this or to *take heed* of that, or elſe thou ſhalt have *judgment* fall upon thee, and thou wilt bring *judgment*, upon the *Land*. Beloved, this was the way of *God* certainly and the way of the miniſtery of the *old teſtament*; but I never knew a ſaint *avoid evil*, or *doe good* for feare of ſuch *judgments*. Therfore looke to thy owne experience; men may play at *dice* with the word of God that way; if a mans wayes like them not, they may ſay they will bring *judgment* upon the *Land*, as *Independants*, or as *ſuch*, and *ſuch* men; but theſe are but *bugbeares*, why? becauſe in the Gospel, the ſaints are *dilivered from the hands of their enemies that they may ſerve God with out feare*: they know that in *God* there is no *cloud*, God may *chaſten*, and *correct* them out of *love* but there is no danger otherwiſe. And then againe they are *delivered* from *men*, they are *not the ſervants of* men.

I doe think for my part conſtantly, that the mayne cauſe of all the *diviſions*, and *ſtirrs*, and *contentions* among us is becauſe there's ſo much of the *old teſtament* in our *miniſtery* eſpecially, and our *profeſſion* muſt be accordingly; for our *ſtrength* will be according to our *meat*. And truly a man may be a *Godly* man, and yet may be a *miniſter* of the *old teſtament*; and if you take a man, let him be a *Godly* man, if his *grace* be bred in him by the miniſtery of the *old teſtament*, and nouriſhed in him by that: and take *another* ſaint that hath *grace* planted, and *bred* by the *miniſtery* of the *Goſpel*, and nouriſhed by that, the former man though he be godly, muſt of neceſity *perſecute* the latter. I pitty them when miniſters rale againſt *this* man, and againſt *that*, and

Cauſe of diviſions.

and they know not why, yet they may be Godly men. *Iſhmael* might be a *Godly* man for ought I know; he was a *type*, not of *wicked* men, but of men under the *old Covenant*, If ever you will have *peace* and *comfort*, in the *Land*, beg of God to remove an *old teſtament* ſpirit from our *preachers*, from our *prayers*, and our *principals*, and to ſet up the *new teſtament*, Jeſus Chriſt in the Goſpel, and then certainly the promiſe ſhall be fulfilled, we ſhall be all of *one heart* and *one way*, and *one mind*, but it will never be otherwiſe as long as ſome reach to the miniſtery of the *new teſtament* and others goe in the *old*, as *Iſhmael*, and *Iſaak* could not be reconciled, no more will theſe.

Vſe 9. To receive the Goſpel. I will conclude all only with this laſt word, ſeeing it is cleare out of the word (and ſo truly I hope you apprehend it through Gods grace that the whole Goſpel is *Good*, it is *nothing* but *ſweet* and *glad* tidings to the *worſt* of *ſinners*, much more to *ſaints*; then I exhort you in the name of *Jeſus Chriſt* that you receive this Goſpel. O there is no reaſon why thou ſhouldeſt be ſo *ſhie* of Chriſt when we ſpeake *faire*, and offer *faire* to your ſoules, and *beſeech* you earneſtly, and give you *reaſons* why you ſhould receive Chriſt, you harken but a little, and you goe away ſo *ſky*, there are ſome *ſinners* ſtill: beloved there is no *reaſon* for it, God deals *plainly*; there is no tittle in the Goſpel but it is really *good* and *glad tidings* to the worſt of *ſinners*; therefore receive it. What is that? Indeavour to *beleive* it, for the *Lord Jeſus* that is the *faithfull witneſſe* hath ſayd it: and children heretofore uſed to ſay, *it is as true as Goſpel*; and though it be Goſpel, and truth yet you will not beleive it.

1. To beleve it.

2. Embrace it with joy. Then indeavour to *imbrace* it with joy, and affection as in 1. Theſſ. 1. ſee *how they* received the Goſpel

ſpel in *joy with much affliction*. What if it bring a little *affliction* with it, that thou be *feared*; receive it with *joy*, it is *joyfull*, and *glad tidings*.

And then *reſigne* thy ſelf, *give* thy ſelf wholy up to *walk* according to this bleſſed *Goſpel*, and not to turne it into *wantonnes*, or *abuſe* it, but that thou maieſt give thy ſelf *bodie* and *ſoule* as a *living ſacrifice* to Jeſus Chriſt, that ſince he *died* for thee, and hath given thee *abundant righteouſnes*, and everlaſting *ſalvation*, and all *bleſſed*, and *glad tidings* in it, that thou maieſt *give* thy *ſelf*, and all that thou *haſt*, and *art* freely to live to that Jeſus Chriſt, and to obey his bleſſed *commands*. Theſe are the uſes that you and I ſhould indeavour to make, that this truth may remaine, and abide with us, that there is *nothing* in the whole miniſtery of the *new teſtament* but *good* tydings, and *glad newes* to the worſt of *ſinners*. 3. To give up our ſelves to it

FINIS.

spel in joy with much affliction. What if it bring a little affliction with it, that thou be jeered; receive it with joy, it is joyful, and glad tidings.

5. To give up our selves to it

And then resign thy self, give thy self whole up to mark according to this blessed Gospel, and not to turne it into wanionnes or abuse it, but thee thou maiest give thy self bonie and seale as a strong pacy for the Christ, that since he dies for thee, and hath given thee abundant righteousnes and everlasting salvation and all blessed, and glad tidings in it, that thou maiest give thy self, and all that thou hast, and entirely to live to that Jesus Christ, and to obey his blessed commands. These are the uses that you and I should indeavour to make, that this truth may remaine, and abide with us, that there is nothing in the whole ministery of the new testament but good tydings, and glad news to the work of sinners.

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READER,

THe *number of the* Pages *in the latter three* Sermons, *beginning with* 1, 2, 3, &c. *For thy eaſe in the uſe of the* Table *I have ſet down what is contained in the nine former* Sermons, *as* Part 1. *In the three latter as* Part 2. *Whereby with eaſe may be found any head in either.*

T. S.